



To the Reader.



Willing to satisfie the especiall intreaty of some, and for a generall benefit to all Gods church, I haue set out to publike view this Sermon of Preparatiue, which I preached in my Parish Church at *Horton in Kent*. I know there is no word of God but hath his profit; for so saith *Paul*, That all Scripture is profitable: But set this art of Hearing aside, and all will be vnprofitable. The sicke man on whom our Saviour wrought the myracle, though he lay euen by the Poole of *Bethesda*, the water whereof had a speciall vertue to cure all diseases: yet in 38. yeares could not be cured: and the reason was, because hee could neither of himselfe steppe in, neither was there any to dip him in, when the Angell came downe to stirre the water. This is the reason why wee haue so many vnfruitfull hearers at this day, that albeit mens soules are euen sicke for want of knowledge, though they haue lien at the well-head, and by the water of life, and had a continuall

2 Tim. 3.16

Iohn 5.5.

To the Reader.

Mat. 13. 45

Prou. 1. 9.

found of the Gospell in their care, yet in 50
yeares this ignorance can not be expelled,
because when that Angell of Gods will
doth preach the word, and stir vp the water
of Life, they know not how to moue their
cares towards it. This therefore (beloued)
I haue set downe, as a direction, to teach
men how to heare : Therefore learne this
Sermon, and profit by all, neglect this, and
lose all. I haue called it a Iewell, as Christ
called the Gospell a Pearle; for without
this Iewell, you shall neuer find that Pearle.
I haue fitted it for the care, vnto which if
yee apply it, it shall be an ornament to the
care, as *Salomon* said of wisedome, it would
be as a chaine to thy necke; therefore faile
not but apply it. He that suffred the Iewes
to rob the Egyptians of their Iewels, and
when they after melted them to make a
Calfe, did suffer vs to rob them of their spi-
rituall Iewell: Let vs take heed, lest for our
abuse of the word, hee stirre vp the Iewes
againc to rob vs of this Pearle of the Gos-
pell, and cause them to rise againe by our
fall, as we haue risen by theirs. God of his
mercy turne our hearts, and teach vs to em-
brace his word as we ought. Amen.

Yours in Christ, Ro. Wilkinson.



A
JEWELL FOR THE
EARE.

MATH. 13. Verse 7.

*He that hath eares to heare, let him
heare.*



BEcause (beloued) the hearing
of the word is so holy a thing,
and holy things are not rash-
ly to be attempted, I haue
thought it good in this mine
entrance to lay downe a preparatiue, that
wee may know with what due reuerence
we are to come into the holy Temple, with
what attention to heare, desire to learne,
and care to practise. For well I remem-
ber, that when the Israelites were sum-
moned to appeare before the Lord in Si-
nai, they were first commanded to sanctifie
their

Exod. 19.
10.

A Jewell

Exod. 3. 5

their hearts, and wash their cloathes, even as Moyses might not come neare the Angell till he had put off his shoes, because the ground was holy whereon he stood: this reason as merely toucheth vs, for if the place be as holy, the exercise as holie now as then, why should not we come as prepared as they: lest comming with vncircumcised eares, and vnprepared hearts, it be sayd to vs, as vnto him that intruded

Mat. 22. 12

Esay 62. 1

himselfe at the wedding, Friend, how camest thou hither, not hauing on a wedding garment? In my first Sermon vpon those words of the Prophet, For Sions sake I will not hold my tongue, I haue let you know what was the duty of the speaker: now it cometh in good order to tell you the dutie of the hearer. For if it could any way concerne you to know our duty, much more auailable will it be to learne your owne: for a declaration wherof I haue chosen this Text. He that hath eares to heare, let him heare. I know wee are all by nature curious, and euery mans nature is to regard an other mans dutie before his owne, even as Saint Peter said to Christ, Maister, what shall Iohn doe? To whom Christ roundly answered a gaine.

for the Ear.

gaine, What is that to thee? as if hee Ioh. 12. 1
meant that euery man should looke to him-
selfe, and let Iohn alone. So would I per-
swade you (for that you are hearers) to
learne the hearers duty, and let the spea-
ker alone: for albeit there be such a refe-
rence betweene hearing and speaking, as
they may not well be seuered, yet the ne-
cessity of hearing doth moze generally con-
cerne all, for God sayd, O earth, earth, Ier. 22. 29
earth, heare the word of the Lord, but he
neuer sayd, O earth, earth, earth, preach
the word of the Lord. For Aarons robe
befits not euery man vpon the earth, but
euery man is bound to weare this Jewell
at his eare, for Faith cometh by hearing; Rom. 10. 17
as if S. Paul had sayd, where there is no
hearing, there can be no faith: therefore
Abraham spake out of Heauen, and his
voyce did pierce euen the bowells of Hell.
They haue Moyse and the Prophets, let
them heare them: and when he sayth, let Luk. 16. 29
them, it is moze then a bare toleration; as
to say, they may if they will: for it is a flat
charge, because God therefore sent Moy-
ses and the Prophets into the world, the
world of necessity should heare. There is a
kinde of people that thinke the whole bur-

Luke 8. 18

then of the Sabbath to lie upon the Speaker: therefore Christ, to weed out that fancie, sayth likewise, Take heede how you heare: to shew that there is a necessity and an Arte of hearing as well as of speaking. These two are fitly compared to a Locke and a Key: for, as the Key openeth the Locke, and maketh entrance in at the doore, so the tongue of the Minister should open the eare of the hearer, that the Spirit of knowledge and understanding might passe into the heart, and so it should seme that speaking is ordayned to hearing, as the meanes is directed to the end: for when G D D. had commaunded that the skirtes of Aarons roabe should be hung about with Pomegranats of silke: and an intercourse of Bells betweene them, the reason was added, That so oft as hee ministered in the holy place, and went in and out before the Lord, his sound should bee heard: but walles and windowes cannot heare, therefore by all likelihoode that Doctrine was intended for men: and if for men, why not for you? The holy-Ghost descended upon the Apostles, not in the shapen of Beasts that they should onelie understand the Word, nor of Beasts, that they

For the Eares

they should onely loue the Lord, but like
Tongs, that they should preach the word:
so that when God sent out his Disciples
with tongues his meaning was, that yee
should meete them in the halfe way with
teares. And so yee see the correspondence
betweene these two Scriptures, how iust-
ly they fit and iumpe together, For Sions
sake I wil not hold my tongue, He that hath
eares to heare, let him heare. For if it be ne-
cessary that wee should preach for Sions
sake, then is it requisite that Sion should
heare for her owne sake.

This saying of our Saviour, He that hath
eares, &c. is the argument, by which he both
begge attention for the Parable of the So-
wer; to shew, that the Doctrine it contay-
ned, was both so excellent in it selfe, and
so necessary for the world, as if a man were
but worth his eares, he could not choose
but heare, and it may concerne eyther all
in generall, because all haue eares, or the
Elect particularly, because they onely haue
eares to heare. Now for the former, if
there were no other reason wherefore men
should heare, but this, because God hath gi-
uen an eare, yet it bindeth very strongly:
behold therefore how God speaketh vnto
vs,

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vs, even in the fleshly instrument of hearing. Christ doth not urge vppon vs the dignity of himselfe the speaker, neyther the necessity of the doctrine, nor the misery which befallerh to a man by not hearing: but leauing all these arguments, hee reasoned against vs, even from flesh and blood, and proues even by the member and instrument of the eare, that men ought to be hearers of the word. We must not thinke our eares are giuen vs for worldly vles onely, to hearken after our profite, to listen to him that can teach vs a Gospell of gold, that can tickle our eares with musicke, or our mindes with vn honest mirth: but God hath planted the eares for spirituall vles, even as S. Iohn sayth, Let him that hath an eare, heare what the Spirit saith. Marke well the words, for that we should marke them, hee hath seauen times repeated them, Let him that hath an eare heare, not what the world saith, nor what the flesh saith, nor what the diuell sayth, but what the Spirit saith; that if both speake at once, we should listen to the Spirit, and turne the deafe side to the Diuell: and if the eare be the doore of the hart, then fitly might Dauid say, Lift vp your heads

ye

1 Cor. 2.3.

Psal. 24.7.

for the Eare.

ye gates, and be yee open you everlasting
doores: and not euery guest, but the King
of glorie shall come in. And what maruell
is it if the eares were consecrated to holie
bles, since there is no part or number of
the body or soule which God hath not or-
dained to some spirituall end. Did God
create the eye that it should only be a light
to the body, and in no sort giue light to
the soule? Or did he not rather princi-
pally create it, that it might tell the soule
what beautie was in the visible Crea-
tures, that the soule might thereby coniect-
ture what glozy is in the inuisible God?
Did God giue man a mouth onely to bar-
gaine and buy withall, or call for the ne-
cessities of this life, or rather to sing of his
testimonies, and set forth his praises? Psal. 10. 2
God my heart is prepared (sayth David)
and so is my tongue: and then he present-
ly inferreth vpon it, I will sing and giue
praise: for what should he do with a tong
that giueth not praise? God hath giuen
vs wit and braines, but not onelie for
worldly bles and deuises, not to inuent
instruments of musicke, as Iuball did, nor
wozkes of Brasse, as Tuball Caine did,
nor to vnderstand pollicies, as Achico-
phell

phell did, but to study for heavenly wis-
 domes, as Salomon did, to meditate of
 Gods lawes as Dauid did. God hath gi-
 uen vs hearts and affections, and yet not to
 loue the world, but to set our affections
 wholly on him. In a word, there is no part
 or member in soule and body, which ought
 not as a Nazarite to be consecrated and bo-
 wed to the seruice of Almighty God. Salo-
 mon iudged those dayes to be euill dayes,
 wherein a man could not vse his members
 to remember God the Creator, wherein
 the keepers should tremble, yea the strong
 men should bow, they that looked out at
 the windowes, should ware darke, where-
 in the doozes should be shut by the base
 sound of the grinding, and the daughters
 of singing should be abased: those did hee
 iudge euill dayes, as if it were as good in a
 manner to haue no hands, as such trem-
 bling hands; to haue no legges, as such
 feeble ioynts; to haue no eyes, as blinde
 eyes; to be without an eare, as to haue a
 deafe eare. Then by the contrary, if these
 be euill dayes, wherein a man cannot vse
 his members, they must needes be good
 wherein God hath giuen a free vse of all.
 So that it may seeme that GOD in each
 part

for the Eare:

part or member of a mans body, did intend
some speciall vse for his worshop and ser-
uice; vnto which, if the partes in youth
were not imployed, in the euill dayes they
would be fruitlesse and vnprofitable. Will
those eies which were wont to wander and
gaze after euery vanitie, will they in the
euill dayes be learned and taught to behold
Gods will in his precious word, and his
great glozie in all his Creatures? Will
the tongue which euer hath beene accusto-
med and inured with all vices, as lying,
flandering scurrilities and blasphemy, will
it in the euill dayes be taught to sound out
the praise of God? Will those eares which
haue beene so accustomed to filth and folly,
will they, in the euill dayes, be taught to
heare the word of God? therefore while we
haue eyes let vs behold, and he that hath
eares, let him heare. It is not onely a bare
gift of nature, or worke of the wombe, that
we haue eyes, eares, and tongues, but it is
euen the grace of God from aboue, for Act 17.2
in him we liue, we moue, and haue our be-
ing, and God bestoweth not his graces
for nothing: I say there is no member of
mans bodie, but carryeth in it a print of
Gods loue, and testimony of his grace;
but

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but above all the rest, more especially are we beholding to him for our eyes and ears, for that by these two as by a channell, the knowledge of God is conveyed into our soules; for by the eye we come to the naturall mans Divinitie in surveying the
Rom. 1. 16. Creatures, because as Paul saith the visible things of God, that is, his externall power and God-head, are seene by this creation of the world; if they were seene by the creation, then our eyes is our scholemaster to bring us to the knowledge of the Creator: but that knowledge is imperfect as the glimmering of a light, but by our eare more specially and expressely we attaine to the knowledge of Gods revealed will: so that God neuer cometh so neare a mans soule, as when he entreteth in by the doore of the eare, therefore the eare is a most precious member, if men knew how to use it: and better were it to lose a better member than to want it: if a man lose an eye, an arme, or a leg, he judgeth of himselfe as of a cripple, unworthy to live among men, and fit for no place but for a Spittle; and yet these are but members in the body: but if God take away the use of hearing, it is a signe he is angry indeede,

for the Eare.

hath giuen an eare, let him heare.

But what is that which Christ sayth, Hee that hath an eare to heare : as if there were an Eare which were not to heare: we are to vnderstand it as a note of special difference, for though we haue all eares, yet all haue not eares to heare: but as there is a kinde of idle or idoll pastours, which haue mouthes and speake not, so there is a kinde of idle hearers, which haue eares and heare not, which sit in their Seates as Images in the glasse Windows, bending their knees, lifting vp their hands, and casting vp their eyes: yet after so many yeares, and so many Masses, had neuer the honestie to giue one Amen: onelie that difference there is, that wheteas the Saints in the glasse Windows keepe out the winde; these fruitelesse hearers possesse the places wherein they doe no good at all: and let it not seeme strange, that there should bee eares which are not to heare, for Paul sayth to the Jewes, that God hath giuen them a spirit of slumbering, eyes that they should not see, and eares that they should not heare, Rom. 11. 2. because they had the instrument, but wanted the right vse, for onely those may be

A Jewell

said to haue eares to heare, which first by our selues are bowed, and then after by the Spirit of God are sanctified to that holy vse: so that Christ speaketh specially of the childzen of the Church, for they onely haue sanctified and prepared eares.

This therefore (beloued) is that we desire to learne, how to prepare and prouide our selues, that we may bring eares to hear, and heare with profit, lest we depart from the church, as the five foolish virgins from the gates of heauen: as good not come, as come for no good. Therefore the first thing I am to exhort you to, is, that wee may come together: for though priuate Prayer is not vnprofitable, and familiar exhortation wants not his vse, yet our meeting together hath a speciall blessing promised to it by him which sayd, Where two or three are gathered together in my name, there am I in the midst of them. And indeed, our hearing presupposeth coming, for wee can not heare together, except wee come together; therfore Dauid set coming first, and hearing after, and sayd, Come children and hearken, and I will teach you the feare of the Lord, Pla. 34. 11: so say I to you, first come, and then hearken. Let it be
with

Mat. 18. 20

for the Eare.

With you as with David, who reioyced
when they said, Come, let vs goe into the
house of the Lord, because one day in Gods
Court is better then a thousand elsewhere:
Psal. 122. 1, 3. And who had not rather be
a doore keeper in the house of God, then to dwell in the tabernacle of wickednes? Psal. 84.

Consider what spirit was in David
when he said, That the Sparrow and the
Swallow were blest, because they might
lodg their young so neare the Altar: as if
a poore bird were to be enuied for her nest;
or rather, to teach men that they ought to
pzease as hard to touch but the wals of the
Temple, as shee that desired to touch but
the hemme of Christs garment: and that
if any should say, Come, let vs go into the
house of the Lord; men ought to be as the
Curtaines of the Tabernacle, whereof but
one being drawne, all the rest did follow
after. The Centurion boasted that he had
such Seruants, as if hee sayde vnto one,
Come, he comes, and yet he called them
for his owne private profit: but God a far
greater Maister then the Centurion, saith
Come, yea and calles vs for our profit, and
yet wee come not. Nay, euerie creeping
worme will put vs to shame, and condemne

vs : for God spake but the word , and the
 105.34 Gras-hoppers came , yea and Caterpillers
 innumerable : but God hath spoken to vs
 many words , and yet our number (God
 knoweth) is numerable enough. There is
 a kinde of Caterpillers which come to the
 Church , a sacrilegious vermine , deuour-
 ing holy things , which liue by the sweate
 that they sweate not for , but they come
 vnsent for ; for God neuer spake to them ,
 neither doe I commend their diligence in
 coming : for a blessed thing it were if
 God would send a west winde to blowe
 them into the Sea . But I speake of those
 poore creatures whom God neuer calleth ,
 but they come and are obedient , and their
 obedience ascendeth vp to Heauen , and
 from heauen is descended backe agayne to
 condemne our disobedience : for from Hea-
 uen God spake it , that the Ox could
 come to his owner , and the Ass vnto his
 Maisters Cribbe , but Israel Gods owne
 1.2. people would not vnderstand , nor come .
 Therefore , all yee that are Gods people ,
 come and hearken , and take this Lesson
 withall , that ye yeld not to come , as Peter
 yelded to forgiue his brother seven times ,
 and then adone : for I say vnto you , not
 seven

seauen times, but seauenty times seauen times, yea so often as the seventh day shall come vpon you, come and hallovv it. The Athenians came to heare Paul, but it was for noueltie of his Doctrine; as there be, I am in doubt, and I feare it, in this place, who are come to heare the Sermon, onelie for that it is new and strange to haue a Preacher: but when preaching shall ware stale, they will not heare the voyces of the Charmer, charme he neuer so wisely. These men for a bzunt are very deuout, as he who receiued the word in stony ground, reioycing at the first, and hearing it with ioy, but that ioy indured but a while: for his zeale Mat. 13 possessed him like an ague, very hot for the time; but when the fit was passed ouer, he returned to his olde byas, as the dogge to his vomit: remember that Dauid saith, Blessed are they that dwell in Gods house, Psalme 84 verſe 4. The Church of **G D** is not like an Inne, for once or twice to soisurne in, but it is to dwell in, and dwelling is a continuall abiding: we must haue our hearts there, our treasure there, & bring our children there, as the Swallow layeth her yong by the Altar: in a word, we must altogether dwell there, that whensoever

Christ shall come, he may finde vs in the Temple, and not in a Tauerne, in the house of Prayers, and not in a denne of theues. We neede not say (beloued) as Peter said, Let vs make vs three Tabernacles, for God hath built vs a Temple and tabernacle to our hands: only let vs bring ready affections with vs, and say, *Bonum est esse hic*, It is good for vs to be heere: which if with assiduitie and diligence you shall performe, then will I say of you as did Dauid of himselfe, The zeale of Gods house hath eaten me vp, Psal 69.9. but if ye faint and ware cold, I must say that you haue eaten vp your zeale: therefore, in the name of God let vs come with diligence. God his liberality calleth for diligence at your hands, who of all the trees in Paradise did aske for himselfe but one, of all the dayes of the seuen asketh he but one; if ye will giue him another, he will accept it as a free-will offering.

But faile not to giue him one, and pay it faithfully, who of his owne doth aske you one so sparingly. I know not what will be your excuses, you haue married a wife, or bought a yoke of oxen, therefore you can not come. But deceiue not your selues,

lines, for these are no excuses: shal a wife
keep you backe from following Christ: yet
better it were for a man to liue alone, then
to haue such an helper. What though A-
dam said, Man shall forsake Father and Mo-
ther to cleaue to his wife? yet Christ said, Gen
Lu.
A man must hate Father, Mother and wife,
to come to him. But you will pleade, that
you haue bought a yoke of oren: *Postpone-
tur Deus bonibus, qui nos equauit Angelis?*
sayth an old Writer; will you set God be-
hind your oren, who hath made you equall
with Angells?

These things are good, but in their or-
der and due place: But seeke you first the
Kingdome of God, and the righteousnesse
thereof, and then let wiues and oren fel-
low after. For euen our necessary busines
and lawfull affairs, if they hinder vs from
Gods seruice, are turned into sinne, euen
as the pure waters in Egypt were turned
into blood. If lawfull busineses may not
hinder our comming into the Church of
God, then much lesse may idle sports and
unlawfull games detaine vs; if bargain-
ing and wiuing may not excuse vs, much
lesse will piping and dancing. The Sab-
both is a day of holy rest, not of unholy ri-
a

of : the Israelites might not gather them
 Hanna vpon it, and may we runne a rio-
 sing vpon it? What would they doe to
 them whom they finde prophaning Gods
 Sabbath with drunken delights, who sto-
 ned him to death whom they found gather-
 ring sticke for needefull vse? But such is
 our corruption of nature, euerie idle sport
 prouoketh vs to sacriledge, to robbe God
 of his glozie in his Sabbath, and sacrifice
 it vnto the Diuell. *Diabolus te vocat & ve-
 nis : Mundus te vocat, & venis : Caro te
 vocat, & venis : Cultus Dei vocat, & non
 venis*, saith an ancient Father; The di-
 uell calleth by temptation, and yee yeelde
 vnto it: the world calleth, and ye listen to
 it: the flesh calleth, and ye come to it: but
 the worship of God calleth, and ye care not
 for it.

Diogenes, to trie the nature of the A-
 thenians, disguised himselfe vnhandsome-
 ly, danced rudely, and set his voyce to sing
 ill fauoredly, and the people came flocking
 about him: Behold (sayth hee) the nature
 of this people; so oft as I tooke vpon mee
 to speake of an honest life, or vertuous con-
 uersation, they passed by mee as a visited
 person, and let me alone, but now I frame
 my

For the Eare.

my selfe to make sport like a foole, they like a flocke of fooles come pressing about mee. There is nothing that choakes mens zeale so much, as that they hunt so greedily after the vanities of the world, neyther was there any reason wherefore Esau was prophane, but because hee was a man of the field; for while hee was a hunting for venison abroad, Iacob catcht vp the blessing and birth-right at home; euen as oftentimes it doth fall out, that whilest Gods blessing is a dealing in the Church, the people are reuelling & rioting in the streete: therefore come to the Church, and God will blesse you.

When you haue obtained of your selues to come, the next thing is to performe attention: for David sayth not, Come children, and heare, but, come and hearken: and if hearing were enough to satisfie a Sabbath day, then might you dye in your Dren too, for they can apprehend an outward sound as well as you, but though they haue eares, yet they haue not eares to heare with. In the Scripture, hearing and hearkening is all one: and our hearing is, *Opus animi, non auris*, (as one sayth) a worke of the mind, and not of the outward Eare,

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There, a diligent observing in the minde of that which is said. Therefore the Gramarians doe fitly signifie Attention under the word (*Animadvertere*) *ut animum adverteremus, non aurem*, that we should not onely turne our eares, but set our mindes to it; but that can a beast neuer do, because he hath no mind: and he that bringeth his eares to Church, and leaueth his minde at home, he cometh like a beast.

Our Attention hath five great enemies, the first is a straying thought, when al the powers of our soule should waite vpon the voyce of the Preacher, then are our minds in our Coffers, or in our Pastures, or else where they should not be. Therefore pray for a steady and stayed heart. The second is a wandring eye, gazing after euery picture, vpon euery moath or flie, and rowling vp and downe in euery corner: for, as Salomon saith, The eyes of a foole are in euerie corner, but a wise mans eyes are in his head, Pro. 17. 24. Ecclel. 2. 14. The third is a needlesse shifting & stirring of the body, a fumbling with hands, and a shuffling with the fete, a rising and removing from place to place, when there is no cause to prouoke vs: and let it not seeme strange that

for the Eare.

That these small trifles should hinder our attention, for even the little birdes of the ayre do picke vp the seede of the Word, lest it should take roote and goe downe to the heart. The fourth is an vnreuerent talking, and vnciuill laughing in the Church, as if the Temple of God were a place of Marte and Exchange, where euery man might single out his companion, and freely discourse of euery matter and occasion offered and ministred: These are they that make the Temple of God a den of theues. The fift is a secure and senselesse sleeping: for some there be that are no slower in their seats, but their hearts are asleep, as if they came to see visions, and looked with Iacob to see the Angells going by, when as they might as wel see Eutychus falling downe; AAs. 10. 9 Therefore quicken your senses, rouze vp your dulnesse, and remember him which said to his Disciples, Could yee not watch with me one houre? Mar. 20. 40. To these fise ye may adde (if ye please) a sixt, which of al the rest is most scandalous and offensive, and that is a shamefull departing out of the Church, and violent breaking from the Congregation: wherein a man doth (as it were) openly protest, that he is exceeding

A Jewell

ding weary, and hath but too much for his money; so that Ioseph was neuer more willing to depart out of prison, then he out of the Church; nor Simeon better content to die, when he said; Lord now lettest thou thy servant depart in peace: but such men can hardly depart in peace; for seldome it is when they leaue nothing behinde them, both the grace of our Lord Iesus Christ, and the peace of God which passeth all understanding.

After Attention, is required remembrance, to lay it vp in the store house of our memory: for what auailleth it to be attentive for the time, and so soone as we be gone, to forget all, and suffer the Birds to picke vp the Seed which Christ had sowne before? Saint Iames compareth such an hearer, to one beholding his face in a glasse, who goeth his way, and forgetteth immediately what manner of man he was: and fitly are such eares resembled vnto a sieve, which while you dip it in the water, receiveth it in at a thousand holes; but take it vp, and the water runneth out faster then euer it came in: so it is with forgetfull hearers, they doe marke attentiuely, conceiue presently, yea and for a time are touched inwardly,

for the Eare.

wardly, but the next toy driveth all out a-
gaine; but Blessed are they that heare the
word of God and keepe it, Luke 11 28. It
should seeme that Peter carried such a sinne
in his head, else, how could the Diuell sift
him as wheate? for, no sooner had Christ
fore warned him that hee should forswear
him, but the Diuell sifted that word out of
his eares, and he forgot it; and so not re-
membzing the words, was the cause of Pe-
ters apostasie: for so soone as he remembzed
the words, the Text saith, He went out and
wept bitterly: therefore let vs not onely
heare, but remember too, for that Spi-
rit which saith, O my people heare my Law,
saith also, My sonne, forget not my Lawe.
Therefore God prescribed helps of memo-
rie to the Israelites, commaunding them
to binde his words vpon their hands for a
signe, that they should be as frontlets be-
tweene their eyes, that they should write
them vpon the posts of their houses, and
on their gates; and in a word, that they
should vse all helpes against forgetfulnesse,
for that was Gods meaning, and no more:
and if wee seeke for an helpe indeede, then
Conference is the helpe, when a man is
delighted to talke vpon that at home which
hath

Psal. 78.
Prou 3.

hath bene spoken of at the Church : for it may be that will pierce into the head at a second repeating , which at the first report would not ; euen as a naile may be driuen in at a second or third stroke, which could not be at the first. And indeede it is Gods commaundement to the Israelites , that they should talke of his Law among their childzen, when they were in their houses, when they talked or else walked by the way, as also at their vpising, and downe lying : Therefore let vs thinke that this charge concerneth vs likewise , and say with David; Our tongue shall talke of thy righteousness all the day long. Psal. 72. 24. that at what time soeuer Christ shal come, he may find vs talking of his testimonies : as when he ouertooke his Disciples walking to Emaus, he found them communing of his death and passion. After attention and memory, the last and chiefe point is to lay it to the heart ; for God specially respecteth the heart, and if that be wanting, he misseth it at the first, and saith, This people honoureth me with their lips, or with their cares, but their heart is far from me. May 29. 13. It is a small thing to remember onlie what was sayd , it is but a signe of a good memo-

memory at the best: and if that be sufficient, then let the Diuell come into the temple too, for he hath memory more then enough, to quote any Scripture against **Mar. 4.** Christ, or whosoever shall encounter him: and many hypocrites which hang upon the Church, haue a certaine swimming in their braine, a speculative Diuinitie, by which they can hold talks at a table to discourse of any point in Religion, or course out a controuersie to the pzoofe. But God is not serued with wit and memory, therefore hee saith further, Thou shalt lay vp these words in thy heart and thy soule.

To lay Gods word to the heart, is, to take hold of it by the heart, and apply it to the conscience; as when we heare of Gods mercy, to be raniſhed with ioy; and when we heare of his iudgements, to be stricken with feare; when we heare of his promises, to rise vp in hope; when we heare of our sins, to repent and loathe our selues. This is the laying of the word to our hart, and this did Mary, when she heard what strange things the shepheards reported from the Angells: **Saint Luke** saith, Shee kept all those sayings & pondered them in her heart, **Lu. 2. 19.** A speciall helpe to this,

is an often reuoluing and meditating in our mindes of that we haue heard : for the prophet Dauid did not onely talke of Gods testimonies amongst his friends, but being alone likewise did meditate of his Law, for so he saith, that in Gods Law was his continuall meditation, and that both Evening and Morning, and seauen times in a day : and it hath beene the practise of Gods Saints, from time to time, to enter into continuall meditation of his mercie and of his iudgements. It is commended in Isaac,

co. 24. 63 That euery euening hee went out to meditate. In the Law, those beasts were onelie cleane which chewed the Cud, by which was figured a spirituall meditating and ruminating of heavenly things : and it is the cause of much uncleannesse in mens liues, and of much iudgement vppon the world, because they meditate not on Gods wayes. And so saith the prophet, The Harp and Vi-
ole, the Timbrell and Pipe, and Wine, are in their bankets, but the workes of God they consider not : therefore Hell hath enlarged it selfe, and opened her mouth, and they that reioyced, shall goe downe into it: and so saith the Prophet Ieremy in the twenty five chapt. verse 11 ; That the whole Land

for the Ear.

is fallen into desolation, because there is none that considereth in his heart. Therefore in the name of God (beloued) let vs prepare our eares and hearts, that we may well heare, then remember, and last of all, lay vp the Word in our hearts; for this is the right hearing: and he that heareth, hath not only eares, but eares to heare. I would ye did consider, that euery man by his obedience in this regard is iudged of what flocke he is; for saith Christ, My sheepe heare my voyce; Iohn 10. 27. so that if a man be desirous to heare, then straight he is iudged to be of Christs flocke: but if the Word be vnfauoury, and breed no delight in his heart, it is a shrewd presumption, that that man is a Goat. And great reason we haue to delight in Gods voyce, for there is no word proceeding out of his mouth, but it saoureth of mercy and saluation to the soule; for so the Church testified of Christ, That his lippes are like to Lillies, dropping downe pure myrh: Cant. 5. 13. And how then should GOD indure our contempt, who preferre the Diuell before him? Nay, God will indite vs not onely of contempt, but mockery too: for if we shall beseech the Lord to supply the meanes of hearing, and

send downe a Prophet amongst vs, and when that Prophet cometh, shall shut our ears against him, what is that but a mocke? Besides, what an unreasonable thing is it that we desire God to heare vs, who can neuer be chuse to heare him? If we stand in any need of God, how clamorous are we and importunate vpon him?

Hearc my prayer, O Lord, how downe thine eare vnto my supplication: and why hidest thou thy face and forgettest all our afflictions? and if God seeme a little to delay vs, how hasty are we vpon him? Come Lord Iesus, come quickly; and make no long tarrying, my God; and, O God make haste to helpe vs: but when God speaketh to vs, there is none that turneth his eare as if we had him in a string, that he were bound to vs, and not we to him: therefore it shall come to passe, that wee shall pray and he not heare vs, for so he threatneth Prou. 1. 22. 26, 27, &c. Because I haue called and ye refused, I will also laugh at your destruction, and mocke when your feare cometh, when your feare cometh like a sudden desolation, and your destruction like a whirle-wind, when affliction and anguish shall come vpon you, then shall they call

pon me, But I will not answer; they shall
seek me early, but they shall not finde me,
because they hated knowledge. God shall
take from you, either the preaching of the
Word, as he threatneth by Amos; I will
send a famine into the Land, not a famine
of bread, nor thirst after water, but of hea-
ring the word of the Lord, Amos 8. 11: 02
God shall take from you the Preacher of
the Word, when you shall runne from coast
to coast, and shall find none to preach peace
vnto your consciences: 02 at the least God
shall take away the gifts of the Preacher,
because of the hardness of your hearts. It
is a notable obseruation of S. Gregorie,
that God doth sometime multiply his gifts
and his Spirit vpon the Preacher, because
the hearer is desirous to learne: and some-
time againe hee doth take away his gifts
and his Spirit from the Preacher, euen
for a plague and iudgement vpon the peo-
ple, because they neither desire to heare, nor
care to learne. Therefore doe ye prepare
your harts and eares to heare, and I doubt
not but God will multiply his Spirit, and
send a blessing vpon these my labors. And
let me aduise you befoze hand, that no one
of you at any time presume to set his foote

Iohn. 8. 47.

within these walles, who first setteth
downe with himfelfe to practise in his
what here he heareth with his eares: some
come not to haue their liues reformed, but
to haue their eares tickled, even as at
play: some come for nouelty, some for fa-
shion, some to sleepe, some to see, and some
to be seene, but few to practise: but let these
things be farre from you, for our Sauour
Christ saith, Hee that is of God, heareth
Gods words: nay, he goeth further in the
same place, speaking to the unbelieuing
Iewes; Yee therefore heare them not, be-
cause ye are not of God: and S. James saith,
that he deceiueth himfelfe, who is onelie a
hearer of the Word, and not a doer, James
1. 22. for Gods word is a Heauen, whose
nature is to turne the whole lump into his
owne nature, to season and make it like it
selfe; as when you haue heard a Sermon
of humilitie, to shew forth the fruit of that
Sermon in your liues and conuersations:
when you haue heard a Sermon of repen-
tance, to be stricken in heart with a feeling
of your sinnes: when you haue heard of
Gods iudgements against blasphemy, co-
uetousnes, lying, stealing, vsury, or pro-
phaning of the Sabbath, euery man to set
downe

p^ourne with himselfe : I will surely (with
 Gods help) purge my selfe of this and that
 corruption, and amend in my selfe what I
 now see is amisse: then may we say of you,
 ye are our Sermon, as Paul said to the Co-
 rinthians, Ye are our Epistle; 2. Cor. 2. 3.
 when whatsoeuer doctrine hath flowed out
 of our mouthes, doth spring vp as freshly
 in your liues. Let vs therfore say with Da-
 uid, O Lord, prepare the hearts of this peo-
 ple vnto thee: send downe thy holy Spirit
 into our hearts & eares, gouerne vs when
 we come to heare: for Paul may plāt, and A-
 pollos water, but thou must giue encrease;
 and in vaine shall the voyce of the Prea-
 cher beate vpon the doore of our eares, vn-
 lesse thou fill our hearts with thy Spirit:
 which we beseech thee of thy infinite mer-
 cie and goodnesse to performe, that we may
 proceed from grace to grace, vntil we come
 to the state of glorie, vnto which the Lord
 of his mercy bring vs; to whom with the
 Sonne and the Holy Ghost, (three Per-
 sons, but one God) be ascribed all
 praise, dominion, and glory,
 now and for ever-
 more.

F I N I S.

